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## PROFESSOR YUZERO MOTORA

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Through the kindness of Dr. Hikoze Kakise, a former Fellow and a Ph. D. of Clark University, now in Japan, the *AMERICAN JOURNAL OF PSYCHOLOGY* has received an account of the funeral ceremonies of the late Professor Yuzero Motora who died December 13, 1912, besides four pictures of Professor Motora at different stages of his life from early childhood up to a period just preceding his death, and a photograph of the funeral ceremonies.

Dr. Kakise has translated and epitomized an address by Professor Sho Watase on Professor Motora's life at Johns Hopkins University, which was one of twenty memorial addresses that are to be published eventually in connection with a number of comments upon his life and character by those who knew him best.

Professor Watase said: "It was in the autumn of 1886 that I became acquainted with Dr. Motora, in Baltimore at Johns Hopkins University, where I was with him for two years, so I will tell you of my personal experiences with him in the university at that time.

"When I first arrived in the city of Baltimore I found Dr. Motora, Dr. Nitobe and Dr. Nagase already studying there. I stayed with them for the first few nights, during which Dr. Motora performed a strange experiment upon me. You may imagine my surprise when, before going to bed, he put on each of us a kind of wire helmet. When I, full of curiosity, asked what it meant, he said: 'During our dreams there occur certain electrical changes in our brains, so if we transmit the electric current from one brain to another by means of the helmet, all of us may have the same dream at the same time.' Though the experiment was repeated several nights we got no noticeable result. It was our opinion that the fault might not be with the doctor's theory, but rather with ourselves, for the helmets often came off while we were asleep as we were restless. His experiment thus ended in laughter, and I have never heard of it since.

"The Psychological Laboratory, where Dr. Motora worked, was then attached to the Biological Laboratory, where Physiology was taught by Professor Martin, Zoölogy by Professor Brooks, and Psychology by Professor Hall, who was Dr. Motora's teacher and who later became President of Clark University. Many young men who were then studying under him have now become famous scholars. Among them are Donaldson, then making a study of the brain; Hodge, of the nerve-cell; Sanford, of experimental psychology; Burnham, of education; Hyslop, of Greek philosophy; and Jastrow, who had finished the university course but was still working in the Psychological Laboratory.

"Dr. Motora had also been appointed Fellow of the University, which was the first in America to adopt this system and which gave annually the sum of ten thousand dollars to twenty fellows, or five hundred dollars to each. The Japanese who had received this honor since the foundation of the university numbered four,—Dr. Kuhara, Dr. Mitsukuri, Dr. Sato, and Dr. Motora. President Gilman was of the opinion that the fellowships should be given only to promising students, and there should be no discrimination of nationalities in the

domains of science. It was chiefly due to this enlightened policy of his that these Japanese were able to share in this benefit.

"Dr. Matora studied Sociology and Economics besides Psychology. He took the degree of Doctor of Philosophy in 1888. By this time he seemed to have gone pretty deeply into the study of Philosophy, and I believe the topic of his dissertation was philosophical rather than psychological, for I remember once hearing a friend advise him against choosing Philosophy as his major and Psychology as his minor subject. The philosophical turn which so strongly marked his subsequent career as a psychologist and teacher undoubtedly took its origin from this period. Dr. Matora's life at Johns Hopkins was doubtless the most successful and the most important of his school-days in laying the foundation for his future studies and career."

Dr. Hall remembers Dr. Matora chiefly as a laboratory student with whom he experimented for a year on the study of "Dermal Sensitiveness to Gradual Pressure Changes," a paper on which was printed in the first number of the *AMERICAN JOURNAL OF PSYCHOLOGY*, 1888. It was a study that has always been referred to with respect by those who had occasion to treat the subject, and showed remarkable deftness of manipulation as well as ingenuity of method on the part of Dr. Matora. He also participated with Dr. Hall in the study of sleight of hand performances and was able to do a number of very interesting things, and all in a way which showed that he had a very deep interest even then in mystic phenomena. He was, as Dr. Hall remembers him, a man of the most serious and earnest character, quiet and modest, apparently with no other interest whatever than his psychological and philosophical studies, his zest for the latter probably being more pronounced than for the former. On a recent visit to this country, when he was a guest at Dr. Hall's house for a few days, he showed that his interest had gone over very largely into the field of a philosophy that seemed to focus upon religious subjects; and nearly all his conversations were upon a type of religion which should embody and unite the chief truths in the faiths of the Eastern and Western worlds.

Dr. Burnham has especially pleasant memories of Professor Matora as a fellow-student at Johns Hopkins University. He recalls him as a student of the best type, at once sane, temperate, industrious, enthusiastic; as a thinker, distinctly philosophical, bold, original, independent, and vigorous; as a friend, pleasing, reliable, satisfying, and with a large fund of good-fellowship; in character possessing all the sturdy virtues, dependable, trustworthy, dignified, and helpful. He was thoroughgoing and original as a thinker and scholar; and even at that time he possessed apparently distinctly those virtues which make a teacher in the older and larger significance of the word, one whose influence indirectly by character and scholarship may be even greater than his direct influence as an instructor. There is something distinctly wholesome, satisfying, and supporting, even in the memory of Matora's character and good-fellowship.

President Edmund C. Sanford writes: "It is now nearly thirty years since I first met Professor Matora as a fellow-student of psychology and philosophy at Johns Hopkins University. He was a year ahead of me in his university rating and already engaged in research while I was going through the preliminary preparation, and therefore looked up to and envied. Later I served as subject in some of the experiments which he made on sensations of gradual changes in pressure, and still later he kindly assisted me in a similar way in a study of the legibility of letters.

"In the laboratory, in the lecture-room and in the spirited discussions about Dr. Hall's seminary table I came to know Dr. Motora better than I had then known any of his countrymen, and to know him was at once to respect and to feel drawn toward him. Perhaps it was his quiet, reserved and yet friendly manner, admirably fitting the philosopher that he was, perhaps it was his points of view, not always fully grasped by me and having the possibilities of the orient about them, perhaps it was comradeship in the enthusiasm of the place. Whatever it was, it attracted me to him, and fostered a friendship for him which was gladly renewed in 1903 when he contributed a characteristic article to the *Festschrift* for Dr. Hall, and gave me keen pleasure at the sight of him on his recent visit to this country and Europe.

"The individual incidents of our comradeship at the University, so far as I recall them, were for the most part trivial, but the core of one conversation I have never forgotten. It must have been soon after a seminary discussion on the psychology of meditation, mystic contemplation and similar matters—all, to my occidental mind, wholly antithetical to active efficiency. In continuing the discussion afterward, Dr. Motora remarked that many of the most distinguished men of action in his own country were accustomed to practice just such withdrawals from the world of their daily business. His remark forced me to realize, as I never had done before, that there is no necessary antagonism between such states of deep reflection—akin to the essence of prayer—and vigorous activity; indeed that deep contemplation may itself furnish at once the inspiration and the supreme guide of executive efficiency.

"I suspect that Professor Motora himself, though a philosopher and scientist rather than a man of affairs, may have been speaking in part from his own experience, and that the practical regimen of this combination of contemplation and action may be one of the lessons which the West may learn with profit from the East."

#### A CORRECTION

I wish to take the blame for the mistake which Ferree (on pp. 379-380 of this number) attributes to Geissler. So far as I recall, the facts are as follows. When Ferree consulted me with regard to a method of stimulation of the tongue, I suggested Christmas-tree foil. As I heard nothing more of the matter, I supposed that this material had been used. Ferree was ill at the time that his article was published, and I had the responsibility of proof-reading. The sentence "Strips of very light tin foil were used as electrodes" (this *Journal*, xvii, 1906, 119) was changed by me by the insertion of "(Christmas-tree foil)" after "foil;" I thought that the naming of the material might be useful to others. The mistake caused Geissler a good deal of trouble,—for which, as well as for the misrepresentation of Ferree, I am very sorry.

E. B. TITCHENER.